532 of artistic creativity which is also typical of all their other
776 cultufal possessions. The same is also true of most other East Africans. The Barundi represent their imaginary spirits only in their dances (see p. 127). They decorate them with certain symbolic emblems and pay homage to them, motivated
● [781] by a mixture of fear and calculation.

Finally, religious concepts and emotions are also re-
784 flected in many "superstitious" customs with which the life of
262 the Barundi abounds. Most of these customs are designed to repel evil spirits. Those which deal with diet, care of the body, etc., frequently seem to the European observer to be hygienic precautions. There are many rules and taboos (umusiro) pertaining to food. As has been mentioned above, all Barundi may eat beef, although it is quite a rare treat for them (p. 46). Only the Batwa eat goat meat; a Muhutu will eat it only in rare cases. Nobody, however, is permitted to eat chicken meat, venison, or the flesh of numerous other animals which for various reasons are considered impure. Also, there are the food taboos on the totem animals of the different clans (p. 103). Few people eat mutton, and only the tribes living on Lake Tanganyika eat fish. Blacksmiths must abstain from eating pork (No. 23, 1914, pp. 111 ff.). Incidentally, no woman
[843] may watch a blacksmith at work. A pregnant Murundi wife is not permitted to eat meat, beans, sweet potatoes, beer, or salt; she may only eat boiled manioc, hot maize gruel, ripe bananas, and peanuts. However, a pregnant Mutwa woman may eat and drink as usual. Nobody may warm or boil milk
[825] since otherwise the cows would become sick. Likewise, a person who has eaten peanuts or peas may [138] not drink milk on the same day since the cows would become sick. Nobody may eat vegetables and milk at the same time since this would harm the cows which gave the milk. The Banjaruanda, Banjankole, Banjampororó, and Banjoro have the same superstitions (No. 30, Vol. II, pp. 514, 534; No. 19, p. 6). In
[765] Urundi, after the father of a family has died, his widow and children do not eat salt until the period of mourning has passed, and they do not cut their hair.